

The South African Outlook

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and those who brought him to be baptized pledged themselves that he should be brought up in the Christian faith. He is, of course, a citizen of his country, but it is much more important that he is a citizen of the kingdom of God. There were some who believed that it was better for children to be educated in Government Schools, but to stay in Church Hostels. Church Hostels served a useful purpose as people in the Bloemfontein diocese knew, but Church Schools provided something that nothing else could."

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We believe that the Archbishop is here enunciating a principle which in these days of Welfare States and the spread of bureaucracy over man's life, is of the utmost moment, and is applicable far beyond the bounds of a European boys' school which he had immediately in mind. Education is in a different category from public utilitarian services like transport or sanitation: it touches the private life of the citizen, present or future, in a less intimate way than his church association, but in a more intimate way than factory legislation or the ordinary run of municipal regulations. It stands between the privacy of personal, family or church life on the one hand, and the impersonal rule, (say), of the law courts on the other. More may be read into the phrase that the child 'belongs' to his parents than is warranted—the child is a person in his own right and must be so regarded—but at least it is true to say that he 'belongs' after God, to no others *more* than to his parents, and in normal life they should be the chief arbiters, as they are the chief providers, of his nurture. If then the demands of the State, which in education are minimum demands—and how minimum these are on the average is all too apparent—there should be no barrier in the way of parents, but instead every encouragement, to provide that something more, either in a private or a church school, which the Archbishop desires. The parents of children who attend such a school meet their obligations of citizenship in regard to State education through taxation. If they are willing to meet the cost of a private school known by its record to be efficient there seems no equity in denying those who wish and can afford it to avail themselves of the opportunities provided by such a school.

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There can be no objection in principle to private or church schools as such, and the State, instead of frowning on, should welcome every private effort which reduces its liability for the education of its future citizens. Any

The South African Outlook

Too many of our spiritual leaders and teachers are giving too little spiritual food for the spiritually starved and too much political food to the politically overfed.

—G. C. B. Bain.

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Private Schools.

Some timely words on the position of private and especially of church schools in South Africa were spoken by Dr. G. H. Clayton, Archbishop of Cape Town, at the consecration of a chapel at St. Andrew's School, Bloemfontein, on the 25th of February. The Archbishop is reported as saying that it was most desirable that there should be a place for private schools in the educational system of this or any country. "The State makes great and increasing encroachment on the private life of the individual. But in fact the State exists, not for its own aggrandizement, but to make possible the good life for man, not man for the State. Man searched for that 'good life' through membership of associations within the State, not created by the State. Freedom, if it was to be freedom for the individual should include freedom of association. Of these associations, the family is the first and most universal. Children are not the property of the State. A Christian must hold that they belong to God first, but after God they belong to their parents. And it is right that the parents should have some opportunity to choose in the education of their children, provided that the State retains its right to see that the school in which the child is educated is efficient. So I rejoice that this is a private school, but it is also a Church school. A boy comes to this school as a child of God. He was made so when he was baptized,

difficulty there may be lies in the practicability of maintaining such schools in the highest degree of efficiency by voluntary effort. When modern schooling gets beyond the primary stage, costs of accommodation, equipment and staffing place an enormous strain on voluntarism. State-provided secondary schools to-day have amenities in the form of laboratories, libraries, theatres and classrooms, which generally only the lavish expenditure of public money can provide. The conditions attaching to the employment of staff alone in regard to salary scales, pensions and increasing cost-of-living allowances set such a standard that unless a church school is wealthy in endowment and can rely upon high fee income, it may easily find great difficulty in securing and retaining staff. Resort to Church-maintained hostels is one way of surmounting this difficulty of costs as, when the boarding fees are reasonable, these hostels provide some oversight of the out-of-class life of the pupil and an opportunity of keeping him in touch with the distinctive principles for which his church stands. After all, if the School submits its pupils to public examination, it is unlikely to be able to modify the course of instruction in any important dogmatic particular. But it should be unreservedly conceded that there is virtue in variety of approach to the education of the young, and South Africa is fortunate in not hitherto having been restricted to any one type, since there exist good schools entirely private, Government schools with church as well as government hostels, and schools, with their hostels, entirely under government subsidy and supervision. The parent's charter lies in his freedom of choice and it is this which needs to be guarded like the apple of his eye.

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This same principle of freedom of choice should be observed in African education. The Bantu Education Act introduces into South Africa for the first time the regulation that all schools, whether State-aided or not, must be registered. It is now illegal to open a native school without first obtaining the authority of the Minister of Native Affairs. The past history of native education is not without some justification for the assumption of such powers, since cut-throat rivalry has sometimes done damage to worth-while schools, and the kind of teaching given in some has not always been above suspicion. But such extensive powers should not be used, as we understand they were recently, to close a native school administered by a responsible church body seeking no aid from the State. It is understood that the reason alleged for this action was that native parents should not be required to pay for education which they could obtain free. But if native parents are prepared to pay for schooling in an atmosphere of which they approve, it surely seems gross interference with liberty to refuse registration under the act on that ground alone.

Professor Keet's Book.

We make no apology for giving large space again this month to Prof. Keet's epoch-making book. Last month we gave a synopsis of the book's contents. This month we give a translation of a critique which appeared in *Die Kerkbode* from the pen of Dr. Gerdener, and of Dr. Keet's reply. We hope our readers will keep their issues, so that, as controversy develops in our columns and elsewhere, they may be able to cast their minds back. Best of all, we would echo Dr. Keet's plea that the book itself be read, and to make this possible to larger numbers we reiterate our hope that an English translation will appear. Without presuming at this stage to sum up the pros and cons, we cannot refrain from saying that Professor Keet's directness will win many hearts. His emphasis on things at the centre and not on the circumference—or beyond the circumference—has the simplicity of greatness.

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Disturbances in Church.

The South African newspapers recently reported more than one incident in which Africans, displeased with their Church authorities, have organised noisy demonstrations in church, with a view to making it impossible to carry on services till their alleged grievances are remedied. In a Port Elizabeth magistrate's court recently the presiding officer dealt with a case of this kind which happened about Christmas time, and severely reprimanded those who had been found guilty of such practices. He declared that a distressing feature of the case was that those who were guilty seemed to have no idea that in disturbing the worship of God's house they were guilty of an offence. We trust that the magistrate's words will have wider publicity, and we would appeal to responsible Africans to guide their less advanced people to realize that noisy demonstrations in church are entirely alien to Christian practice, whatever sense of grievance may be felt. Such happenings bring discredit on the Christian Faith, and at once reveal that their perpetrators have minds that are still darkened and alien to the Faith they profess.

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The Goat Defended.

So many ideas that seemed firmly established are being overturned in our time that it is not surprising to find the goat as a denizen of the Native reserves finding defenders. In the February issue of *Bantu*, published by the Native Affairs Department, appears an account of the closing ceremony held at Fort Cox Agricultural School on 13th December. Among other observations on what he had seen at Fort Cox the writer of the article declares: "Excellent sheep and goats were also on view and in regard to the latter Mr. Pienaar (the Principal) furnished some interesting information. It appears that whereas a few years ago the general tendency among Agricultural

Officers was to condemn the goat as a useless animal and hold it largely responsible for the denudation of grass pasture so evident in many parts of the Ciskei, it has been proved by experiment at Fort Cox that goats could perform a useful function in certain circumstances by keeping down the ever-encroaching thornbush, on which they feed by preference, unlike sheep and cattle, and might thus still have a future in some of the Bantu areas where bush control is a problem. Their meat and milk also was not to be despised and might make a valuable addition to the nutritional value and variety of the Bantu diet."

We wonder what the "old school" of Native Affairs Department officers, who were united in their condemnation of the goat, think of this new doctrine, not to speak of the African people, many of whom have long been resisting the Department's efforts to effect the goats' extermination. Perhaps they will welcome it as a return to ancestral ways!

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The Queen in Nigeria.

The recent visit of the Queen and the Duke of Edinburgh to Nigeria helped to throw a vivid light on the vast changes that a hundred years have brought in that land. The century has seen the battle waged by Christian missionaries against cruel practices, against tribal warfare, disease and slavery. Many of these practices are gone, tribal warfare and slavery are things of the past, women are emancipated and the value of human life recognised. The Queen's route was lined with thousands of children from schools founded by missionaries, children for whom the cruelty of the Long Ju-ju is but a tale of old, unhappy, far-off things, though only sixty years ago. Christian Churches, indigenous and independent, with trained clergy, now minister to the spiritual needs of the people. In some of these Churches women are eligible for high office. Though large tracts were once known as the "white man's grave," the Queen and her husband travelled in safety. Vaccination against smallpox, yellow fever inoculations and yaws injection have been miracles of compassion to the people. Leprosy has lost its terror.

Her Majesty asked that she might lay a wreath on Mary Slessor's grave, set high on a hill overlooking Duketown on the Calabar River. "The White Queen of Calabar" was the name given to the Scottish mill-girl who came to exercise unique authority over chiefs and their tribes. It was a characteristic gesture for Queen Elizabeth to pay a token of esteem to one who was given a royal name, and whose labours did so much to change a land in despair to one with hope and a great future.

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Honour for Rev. J. Reyneke.

Last month we expressed our delight that the Witwatersrand University was conferring honorary doctorates on Rev. A. W. Blaxall and Rev. H. P. Junod. We express

similar delight in the announcement that Union Seminary, New York, is to confer a like distinction on the Rev. J. Reyneke. His claim for such recognition does not rest on his prominence as a minister of the Dutch Reformed Church in South Africa, leading to his congregation being the one Afrikaans-speaking Church the Royal Family attended during their visit in 1947, or to his being chosen to officiate at the funeral of Field-Marshal Smuts. To many the thought of Ds. Reyneke brings the remembrance of his work as a humble missionary in Bechuanaland, his comradeship in Pretoria and elsewhere with men of many Churches, his leadership in the multi-racial conferences convened by the Federal Missionary Council of the Dutch Reformed Churches, and his unfailing support of such bodies as the Christian Council of South Africa and the South African Institute of Race Relations.

Few men in South Africa have done as much for bridge-building between the various races and churches found in our land. Our only regrets are that it was not a university in his own country which thought of this honour, and that the announcement comes along with the announcement of his retirement from the active ministry. But we trust Dr. Reyneke will long enjoy, as undoubtedly he will honour, the new distinction.

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Salvation Army "War Cry": Bantu Edition.

For many years the official magazine of the Salvation Army has been known as the "War Cry." From the month of March 1956, the Salvation Army in South Africa has begun to publish a Bantu *War Cry*—*Inhlaba Mkhosi Yempi, Mokhosi oa Ntoa*. It is in magazine form, profusely illustrated, and contains articles in various Bantu languages as well as in simple English and Afrikaans. It is the intention to use in its pages Zulu, Xhosa, Venda, Sotho, and sometimes Shangaan. The cost of the magazine will be 6d. per month, 6/6 post free. The first issue contains articles very varied in character, dealing with contemporary events and also telling of the history of the Army in South Africa since it was founded seventy-three years ago. Concerning the magazine Commissioner Lord writes: "We are asking all our European membership who employ either in their homes or in the course of business, African help, to interest themselves sufficiently to take a copy for the Africans immediately under their control." He expresses the hope also that members of Christian churches and organisations will put a copy of this Christian periodical into the hands of those Africans who come under their influence. In these days when the character of publications intended for the African public has markedly degenerated, we trust this venture will meet with the support it deserves. Copies may be obtained from Commissioner H. A. Lord, P.O. Box 1018, Johannesburg.

Professor Keet and Apartheid

DR. GERDENER'S COMMENTS ON A MUCH DISCUSSED BOOK

(This notice has pride of place in "Die Kerkbode" of 15th February. It is written by Dr. Gerdener, until recently a colleague of Dr. Keet, as well as Chairman of SABRA. At the head of the article is the following Extract (p. 6 par. 5). "It is possible that it is more important for us to seek for a united front with our own people than to allow ourselves to be led by the big world which can never fully sympathise with our situation, even when the logic (of the situation?) has fully convinced the understanding. Happily we can say that our attitude is becoming better understood by visitors and investigators and that white and non-white in our own land are in increasing numbers becoming convinced that its direction is right.")

PROFESSOR B. B. KEET AND OUR RACE PROBLEM

IT would have been easier to criticise our honoured colleague's contribution to the discussion of our race problem—"South Africa—Whither?"—in a booklet or even in a book than in a short article such as this must necessarily be. Since this is impossible, we must urge the reader to read the book for himself, and to re-read it. It contains lessons worthy of earnest attention, and provocative thoughts, and will often lead us back to the basic truths which lie at the foundation of our whole race question. At the least it can help us to reflect more earnestly about the whole subject and to emerge above the merely emotional approach.

The little book consists of seven short chapters, of which the first deals with the question of where our colour feeling comes from.

WHERE DOES OUR COLOUR-FEELING COME FROM?

In this chapter colour prejudice is unreservedly condemned, though we get the impression that the writer accepts this same colour-feeling as ally alike against mixed marriages and "because abolishing them must in prevailing conditions lead to nameless misery." Attention is also limited by the changed situation of today—something of which, according to Dr. Keet, "the great mass of our white people have not taken notice yet." This awaking and development, to which we must certainly not close our eyes, is difficult to bring into agreement, (lit. 'rhyme') with the "poor results which can thus far be detected from our contact with the non-whites after three hundred years."

HOLY SCRIPTURE AND APARTHEID

In this chapter the discussion emerges rather hastily. The Bible grounds given by Professor E. P. Groenewald

in "Regverdige Rasseapartheid" (Righteous Race-separation) and at the Bloemfontein congress in 1950, are only mentioned in a footnote. Fuller account is taken of Dr. M. W. Retief and the Rev. C. B. Brink, and they will no doubt know if they are going to react to the criticism of their addresses.

With most of what is said under this head we can agree. As regards our spiritual unity and equal value in the sight of God we are cordially at one. Only we must watch against the exaggerated projection of an eschatological ideal into the present sinful situation. The question is whether, because of our natural diversity along separate paths, we shall not reach a more fruitful purpose along separate roads than when we try to develop the differing groups in accordance with the same pattern.

Particularly, with our present numbers—and the preponderance on the non-Christian side is growing greater all the time—the danger which Prof. Keet wants to limit to Israel, namely "If Israel had disappeared as a people among the nations its religion would also have perished" (p. 29) must certainly not be termed imaginary by us. Assuming that the christianising of millions of ingathered heathen will not keep pace with their cultural, economic, and political awakening, would not our religion in that case decline or even perish along with our nationhood? Nobody, then, must be surprised that the advocates of differential development prefer an all-round and well-proportioned development of body, mind and heart, which at the same time will provide as well the most fruitful contribution to the body of Christ.

The question of whether the danger of having to do with a "white heathen" is not greater than with a non-white believer is also discussed here (p. 30). But is not the non-white believer precisely the obvious leader in his own group? Or must we assume that the Christian faith uproots a man from his community ties? Of course the heathen is always a potential believer (footnote p. 31), but so also is the "white heathen," who at any rate has already the advantage of a Christian origin and tradition.

CHURCH APARTHEID

In this chapter Prof. Keet emphasises the truth that the Holy, Catholic Church in which we all profess to believe must not present an inner unity only but must in various ways make itself discernible to the world without. For this visible unity we must strive, even in the doctrinal sphere. It was important that this should be said, for in recent times the concern over colour and race differences seems in some circles to surpass our differences in teaching.

We also get in this chapter a good example of what

strikes us frequently in this little book, namely a certain sharpness of tone and expression which tends towards one-sided approach. In existing circumstances, he says, "apartheid will advisedly and necessarily continue until a radical change of attitude has come into our white people." This would be the whites who in 1857 refused the Coloureds the opportunity of remaining in the mother church. Looking at it historically it was also the language and general level of comprehension of the non-whites in 1857 that was the cause of the separate church working, while from the psychological point of view not even the most radical change of attitude by the whites—though there is indeed room for improvement here—is going to lead the non-white at his present stage of development to his highest destiny in the white church connection.

POLITICAL APARTHEID

Here lie the potholes! The writer rightly admonishes us to ignore the technical details and party politics and asserts that "the gospel calls us to be obedient in all life's relationships."

When the writer terms white guardianship a praiseworthy idea, "provided that we do not understand by this that the guardian remains a guardian for ever," he speaks to our hearts. But immediately after that he contends that "the purport of apartheid finds its origin and continuance in the fear that white civilisation will be obliterated" (p. 45). This is something which each of us may well fear, but that this should be the source of the apartheid-idea—what is the authority for this dogmatic hypothesis? No, then preferably the hypothesis on the following page, namely that apartheid is driving the non-white groups *nolens volens* into a hostile group. This integration-idea appears to spring from the fear motive.

It is certain that the missionary policy of the D. R. Churches or the endeavours of SABRA do not have fear as their basis; it is indeed the desire to make it possible for groups which are wronged and suffer harm from competition to come into their rights.

The thesis at the top of page 48 deserves our special attention, viz. "It will of course be necessary to make careful provision for the protection and safeguarding of the spiritual treasures we possess." The writer rejects the "false equality-theory," but wants to consider all safety measures as temporary for non-whites who fulfil certain requirements, so that they may take the place they deserve alongside the whites. Here our paths diverge. Not alongside the whites, but at the head of the seeking and struggling masses is where we see the non-white in his place of honour. It is along this path, surely, that the best contributions for the common fatherland and the Kingdom of God may be rendered. Obviously this does not signify any lasting subordination or inferiority. The separation,

then, is not a settled attitude but an adjustment of method to achieve a social and general order.

On p. 50 it is asserted that certain areas will not provide sufficient space for the millions of non-whites. In view of the Tomlinson report on the socio-economic survey of the reserves, which is expected to appear in abbreviated form in April, it does not seem fitting to talk about illusions and wishful thinking at this particular point. We understand that the publication will contain plenty of maps!

We are grateful for what Prof. Keet says about our claim to the High Commission Territories. Here, at least, our influence can be used together.

That SABRA troubles him because of a preconceived theory (p. 55)—(something which Prof. Keet also has)—shows at least that he is not letting drift and an economic inexorability dictate to him, but is simply contending for a sound principle and a high ideal against the current and the usual world opinion. What the writer says on page 56 about education and imitation-whites comes near our own point of view, namely, "This (the imitation) can only be genuine when in the opening stages of his (the non-white's) education and training no account is taken of his special circumstances." This is precisely why we believe in differentiated development, "with preservation of his distinctiveness" (p. 72), so that his contribution to the general store of culture may be of the maximum significance.

CIVIL AND SOCIAL APARTHEID

Here we have fewer question marks. The writer discusses the migratory labour system and rejects it out of hand. But then he describes it as an essential for the apartheid idea and alleges that even for the total apartheid idea of SABRA the time when migratory labour will be unnecessary is unforeseeable. Who knows this? This phenomenon is not unknown even between countries economically and culturally equal. The freedom to sell your earning capacity in the best market is after all universal and should not be reckoned merely a facet of the economic pattern of the whites in our country.

At the bottom of page 66 the writer again says something which does our hearts good. "For an unforeseeable time it will be necessary on the broad community terrain as well as in social intercourse, to have to do with apartheid measures: we plead merely for less offensive methods and more flexible lines of division where non-whites who do not stand so far from us are concerned." Except that Dr. Keet wants to incorporate these people with the whites, and we with their own group in order to christianise and uplift them, we can give full accord to this quotation.

ON THE ROAD—WHITHER?

In this last chapter but one Dr. Keet comes into controversy with Dr. Eiselen over some of the things he said

at a graduation ceremony at Potchefstroom. They are men enough to be able to settle their own disagreement.

Our writer also claims that the answer to the question of what this non-white culture which must be preserved is, is utterly vague. But he himself frequently talks of "the preservation of its distinctiveness" (72) "the distinctive character of each group" (79), "the Bantu must not give up what is his own as he gets western civilisation," (84).

CONCLUSION

Here, amongst other things, the important statement is made that "we in South Africa are set, by the providence of God, in a wholly unique position among the nations of the world which makes cooperation between the differing races and groups unavoidable." But must not the world then also expect an effort for the solution of the problem that is unique? Why must we regard ourselves as in the "dock" (p. 89)? Must not world opinion rather trust us and give us support in our own effort, which the outsider cannot appreciate as we do?

On page 91 our honoured colleague has an unfortunate comparison between the "romantic enterprise at a distance" (foreign missions) and the "kindly, understanding concern" in those here about us (home missions). In the light of Acts 1. 8. it cannot be said that "the value of our missionary work is not measured by the support given to missionary work abroad, but by our attitude to the heathen in our midst." In this the cord of history which has led us to the foreign field is not appreciated, and also what our Church and people have done through the years, and are still doing, here around us.

Thus far we have allowed the document "South Africa—whither?" to speak for itself with our own running comments on points of difference or agreement. And now for our own reaction to the book as a whole; for brevity's sake it is summarised point-wise as follows:—

1. For the nth time we want to emphasize that the views of the D.R. Church and of SABRA about apartheid (it is not *our* word) envisage positive advancement of all population groups and not fruitless division or retardation. If the realisation of the long-term idea by means of state measures seems to advance too slowly, then friend or foe of the policy from each race group should put his hand upon his heart with the question, "Are we not perhaps busy sowing confusion and putting a spoke in the wheel?" This applies also to the book under discussion which is already being used freely by the politicians and is affording plenty of ammunition to the journalists. (*Note.* This reminds us that at the conference of the professors of Stellenbosch and Pretoria, with some others, on December 9th, 1953, it was agreed, among other things, "that in the meanwhile the policy of separate churches for the different race groups ought to be *accepted and defended* (our italics) by all.")

2. It is difficult to understand why responsible persons wait for twenty years to make frontal attacks on the declared policy of the land and on the mission policy of the D.R. Church, in which it was explained years ago that "all separate treatment is always understood and meant by the D.R.C. to further life and independence." Moreover, the country's race-regulations legislation (based on the joint report of the Smuts-Hertzog commission) laid down this express basis of separate development.

This time element is of fundamental importance to Dr. Keet's point of view. Indeed on p. 83 he says "Had the idea of full apartheid come 100 years ago, one could have approved of it, but at this moment in our history it seems more like Rip van Winkle's dream." Yet in his preface he says "Nobody is in a position to say when it is too late in history."

We know that the answer is given that the legislation of 1937 has been implemented by laws and regulations and has been enforced too drastically. We may differ over this last point, but it must always be counted a virtue when a government is not prepared to let its laws become a dead letter but brings them into good effect.

3. It seems to us a necessary prerequisite for all fruitful discussion of our race problem that we recognise each other's sincerity and scientific knowledge. About Prof. Keet's we have no question. But why do we constantly find in his book such expressions as "wishful thinking" (50), "flight from reality" (51), "confessio paupertatis" (54), "the impossible is the easiest" (50), "slave for the conscience" (85), "Pharisee attitude" (90)? With such suspicion of motive and method we have little hope "that white leadership in S.A. will point a way along which the world can advance in the direction of sound Christian human relations."

4. We find it too ingenuous that our writer practically confines himself to the Coloured group and thinks to find therein a key to the whole question. The fact is that each of the three non-white groups in our society has its own character, and the Coloured, Bantu, and Asiatic all need mutual adjustment.

5. In all the nice things which Prof. Keet says in his "Conclusion" we miss somehow a broader and more realistic exposition of where and how the solution actually lies. Too much of his book is attack and opposition. Those three "necessary requirements" on pp. 94, 95 are also somewhat naive. But in those days when our church leaders pleaded for just these requirements with Gen. Smuts (in Pretoria and Cape Town) the esteemed writer was not there.

6. We repeat that this book must be read, and that all must think seriously about its various implications and challenges. The days of the master-servant relationship, and also of the *laissez faire* policy are numbered. It is

essential to follow a convinced, systematic, and self-denying policy.

To say that we stand alone in a world not favourably disposed to us, or that we are out of step with the Christian Church in general, should lead us to earnest self-examination, but it should not make us defeatist in a unique situation which demands a unique solution. It is possible that it is more important for us to seek for a united front with our own people than to allow ourselves to be led by the big world which can never fully sympathise with our situation, even when the logic (of the situation) has fully convinced the understanding. Happily we can say that

our attitude is becoming better understood by visitors and investigators, and that white and non-white in our own land are in increasing numbers becoming convinced that its direction is right.

Living on opposite sides of the same river does not mean oppression or even estrangement. Not only can bridges be built—and to this we must apply ourselves—but we drink of the same water. That which, through unwise use or even misuse, appears mere division, can bring about true peace and ultimately promote the best interests of all.

A Much Discussed Book

DR. KEET'S REPLY

Dear Editor,

Owing to absence from home it was not possible to write earlier, nor is it customary to reply to reviews of books, but when the review takes the form of a strong attack, I may be allowed to reply as briefly as possible. The advantages of a frank and honest discussion of our race problem are, to my mind, of the greatest moment: for this reason I begin with the point-wise commentary of Prof. Gerdener's reaction to my book.

Under point 3, he says that we must recognise each other's scientific knowledge and honesty, and then asks why I make use of expressions such as "wishful thinking," "flight from reality" etc. "With such suspicion" he goes on, "of motive and method we have little hope that white leadership in S.A. will point a way along which the world will be able to move towards sound Christian-human relations." May I say quite clearly that I had held no persons or motives in mind, but causes, statements of policy which are publicly propagated. At no time did I bring into question the scientific knowledge or honesty of SABRA. On the contrary, in so many words I acknowledged and commended them. But my objection is that SABRA starts from a pre-conceived supposition, namely that territorial apartheid is the only solution of our problem. All its effort is dominated by that: this makes it impossible to think of other paths as well. However, about practical difficulties like this we can continue to differ; but about my real difficulty, that Sabra's solution is not reconcilable with our Christian religious convictions—there is no word about that. With fair-sounding pictures like that of the river which is to be inhabited on both sides, or (as we so often hear elsewhere) of the fence which must be drawn between neighbours to keep the peace, the difficulty is not removed. The question is, "How have they come to be on the other side of the river or the fence? Was it of their own free choice or because they were forced there?"

When I speak of the Pharisee's attitude, the context is of essential importance. It is related to the demands which the Gospel makes upon one, and there I do not shut myself *out*, but *in*. Indeed, I have myself trodden that road and know by experience whither it leads. The preacher does not preach to his audience only, but to himself as well!

I am afraid that here the point has been lost in the whole discussion. This is very surely the case in regard to what is said under point 4:—"That the writer really confines himself to the Coloured Community and thinks to find there the key of the whole question, seems to us too ingenuous." The opposite is the case: I used the term white or non-white throughout, and under non-white included all shades of colour. The "key" is used only in connection with the church question, for reasons which are there expressly given.

Under the following point (4) I am blamed that the book is attack and "anti" and that the three essential requirements are naive. Here my colleague, as so often elsewhere, talks just like the politicians. (cf. P. J. C. in *Die Burger* who uses the same words). I can only say that if these requirements are too naive, then the Christian Gospel is naive too. That the book is attacking and "anti" is obvious, since its whole trend is against any cut and dried solution, and consequently regards the "golden gate," (which P.J.C. and others want from me) as an illusion.

Professor Gerdener will remember that years ago I expressed to him my regret that he had openly declared himself in favour of apartheid. My position then was (and still is) that the Church and Church leaders should not declare themselves for one or other political policy, since then they lose all opportunity and right to testify independently in the name of the Gospel. I find the same disappointment now when he openly supports measures applied for apartheid and largely condemns my book from

that point of view. My purpose in the first place was to ask "What is the Christian (not solution, but) direction we must take?" but about that almost nothing is said in the whole discussion, except that the evils of migrant labour are excused with the statement, "Even between countries of similar economy and culture this phenomenon is not unknown." One might ask, "Is this the Christian's criterion in judging the moral and spiritual results of such a system?"

Let me emphasise this again—the whole purpose and plan of the book, as its title indicates and as is explained in a special chapter, is to ask if our *direction* is right, i.e. if it is the Christian direction. Beyond that no solution was intended or given; but once the question is answered we must go forward from that point and do our utmost to look for a solution in agreement with our Christian ideals. Whether we shall ever reach this is not for us to say, but our duty is clear: once we are agreed about what our Christian path is we must walk in it and not be led away from our road by any consideration of expediency, such as, for instance, that we must show a united front, for unity can be sinful. That account must be taken of reality is obvious to those who are based on the traditions of reformation and not revolution. For this reason this course will not come about speedily or suddenly; but to brand them as idealistic and eschatological is, for the Christian, at least, who stands all his life between ideal and actuality, quite without significance.

I have not dealt with all the debating points that my colleague tries to make. If he studies the context again he will see that his interpretation is not necessarily the only one. As for instance, where the book says

that the effort of Sabra is 100 years too late, and, in the introduction, that nobody can say when it is too late in history. It is possible to say the first, notwithstanding the second, because facts compel us to. 100 years of living and working together have created a situation in regard to that established policy which cannot be altered without nameless misery. For this reason that is inconceivable as a Christian solution.

And that underlined reproach, that we agreed to defend church apartheid. I plead not guilty because I still defend it in the circumstances (in my book too) just as the fathers in 1857 defended it, but I have not bound myself not to look for a better way. *Reformati quia reformandi.*

I don't know whether the *Kerkbode* is going to accept any further discussion about this book. If it should do so, I would earnestly ask that it should be *read* first—it is after all, short enough and, I hope, clear enough. We experience some strange things these days. An academically instructed man like Dr. D. R. Snyman, for example, has a column-long letter in *Die Volksblad* criticising the book on the basis of a summary (largely made up of quotations) which appeared in the *Burger* and *Volksblad*. "If they do this in the green tree, what shall be done in the dry?"

Let us also avoid all personal allusions. Prof. Gerdener says under point 5 "In those days when the leaders of our church pleaded with General Smuts (in Pretoria and Cape Town) for just these requirements, the honoured writer was not there." How was I to have been there? By inviting myself?

Yours faithfully,

B. B. KEET.

The Christian Council of South Africa

THE following is the full list of office bearers elected at the biennial meeting at Rosettenville on the 9th February 1956, to serve for the ensuing two years.

President : Rev. R. H. W. Shepherd, D.D., D.LITT.

Permanent Vice-president : Rev. E. W. Grant

Vice-presidents : Right Rev. Bishop E. Sundgren, B.D.
Archdeacon R. P. Y. Rouse, B.A.

Secretary-Treasurer : Rev. A. W. Blaxall, B.A., Hon. PH.D.

Members of the executive :

Rev. A. B. Arnot	Rev. S. G. Pitts
Rev. E. E. Mahabane	Rev. O. Joelson
Rev. Paterson Whyte	Rev. Lee Bergsman
Miss M. Snell	Rev. A. Hartmann
Rev. A. H. Zulu	Rev. R. Paroz
Dr. Gordon Mears	Commissioner H. Lord
Rev. B. H. M. Brown	Rev. N. M. Follesoe
Rev. P. G. Pakendorf	

Section Conveners

Evangelism : Rev. Lee Bergsman

Education : Rev. D. P. Dugmore, with Miss M. Snell
as co-convenor

Social Services : Rev. A. W. Blaxall with a co-convenor
to be appointed by the General Purposes
Committee

Medical work : Dr. R. D. Aitken

Women's Work : Mrs. A. M. Filmer

Youth Work : Rev. D. P. Anderson with Father C.
Molefe as co-convenor

Literature : Dr. R. H. W. Shepherd with the Rev. G.
Mabille as co-convenor

Editorial and literary work to be conducted in the office
by the President and Secretary in consultation.

COUNCIL RESOLUTIONS

In addition to the resolutions referred to in our

columns last month, the following were passed at the biennial meeting :—

Moved by the Bishop of Johannesburg :—

This Council requests that steps be taken by the executive committee to amend section five of the constitution in such a way that questions of faith and order may be discussed among member churches under the auspices of the Christian Council.

The following were brought forward by a committee set up during a discussion of the report of the Education section :—

Bantu teachers

This Council believes that teachers should hold the key posts in Bantu Education. It looks to the teachers to give education of the highest possible intellectual standard and to maintain the essential Christian witness throughout. The Council calls upon all Christian people to give prayerful support and encouragement to Bantu teachers in their responsible tasks.

Christian Education Movement

The Council commends the work of the Christian Education Movement for its inspirational value to teachers and parents, and for the technical assistance it provides in Religious Instruction, and calls upon the churches and missions to render moral support and financial backing to the Movement.

Students Christian Association

The Council believes that the S.C.A. has a vital part to play in the religious instruction of youth and in building up an ecumenical spirit amongst both African and European Christians. Council urges Christian teachers and missionaries to work through this organization and to guide its policies. Council calls upon its constituent bodies to give moral and material support to the Students Christian Association.

Youth Work.

The Council is greatly encouraged to learn of the vigorous steps that are being taken by constituent bodies to revitalise youth work by the appointment of full time, trained organizers, and prays that from the small beginnings so far made great developments may take place.

Theological training.

The Council is convinced that the time has come to take a step forward in the matter of Theological training of African clergy, and to this end recommends that a thorough study be made of the report by Dr. N. Goodall and the Rev. E. Nielsen.

School feeding etc.

The Council deplores the fact that school boards have had to choose between two necessary requirements, namely educational development and school feeding. The Coun-

cil attaches great importance to the extension of school feeding amongst the under-privileged and feels that their needs should be sympathetically reviewed.

Circular to Managers.

The attention of Council has been drawn to a circular issued by the Secretary for Native Affairs requiring Managers of farm, mine and factory schools to sign a declaration that they approve of the Bantu Education Act of 1953 before they can be appointed and resolves that representations be made to the Minister on the point.

Vernacular instruction. Council takes note of the provisions of the syllabus of the Higher Primary School Course that all instruction shall be given through the medium of the mother tongue. Council resolves that representations be made on this matter.

Private Schools

(a) The Minister of Native Affairs to be asked to receive a delegation, the request be forwarded in a telegram worded as follows :—

Christian Council in full session unanimously passed following resolution stop in view of the accepted principle which is embodied in the act that the churches have the right to maintain private schools the council is profoundly disturbed by the decision of the Minister of Native Affairs to close the Anglican private school of Christ the King in Sophiatown and respectfully requests the Minister to receive a deputation stop immediate intimation your decision will be appreciated.

In the event that this telegram fails of its object the matter to be referred to the Action committee in the hope that they will decide to release a statement which will assure the general public that Council was not unconcerned.

(b) On the subject of private schools in general the following resolution was passed nem. con. :—

The Christian Council of South Africa extends greetings to the Chairman, the Governors, and members of Adams College Inc., and wishes them every blessing in their venture to continue to run Adams College as a Christian Educational institution by registering their high and industrial schools as private schools. Further, the Council commends this and similar ventures as worthy of the prayers and financial support of churches and individual Christians.

The Presbyterian Church of South Africa submitted a resolution in connection with changes in the divorce laws. Council decided that this be submitted to all member churches for consideration at their annual assemblies, and with the request that their views be submitted direct to the Presbyterian Church to guide them in arriving at a consensus of Christian opinion.

The Archdeacon of Johannesburg also submitted

some proposals in connection with recent changes concerning marriage certificates, but it was decided that this matter be referred to the Action Committee in the hope that they will be able to discuss them with the responsible Minister before they are made public.

At the end of a long debate on the organization of Council the following was passed :—

Resolved. That we, members of the 1956 biennial meeting of Council, humbly believing that God has called the Council into being to serve his purpose in drawing the churches together, and to serve the churches in equipping themselves for their common witness, solemnly affirm our conviction that in order to meet the challenge of these days the Council be re-organized, and be given the full backing and support of its member churches. We believe that to re-organize the Council in a way that is adequate a much heavier financial commitment on the part of members will

be necessary :—

We therefore request the executive committee :—

- (1) To prepare a scheme along the lines of our discussions.
- (2) At the appropriate time to take steps to appoint a full-time secretary.
- (3) To work out the implications of this scheme and ask our members to support it.

This was carried unanimously and it was further agreed that the executive should not wait for its normal January meeting, but that a meeting be convened as soon as is possible. It has now been found that the president will be in Johannesburg in the middle of April on other business so a meeting of the executive is being called for Thursday the 19th at 10 a.m. in the Swedish Church Hall, corner of Hancock and Quartz Streets. The prayers of all our friends are asked for this very important gathering.

The Story of Christ The King School

Father George Sidebotham, C.R.

WHEN the Bantu Education Act began to be implemented in 1954, the Church had to make one of the following decisions about our schools :—

1. to sell or lease the school buildings to the Native Affairs Department, and have no control over the school ; or
2. to retain the same degree of control as obtained previously, but with a reduced subsidy, not exceeding 75% of the previous teachers' salaries. It was pointed out at the time that this was an interim measure. At a later time it was announced that the subsidy would be reduced to 50%, then to 25%, and cease altogether at the end of 1957 ; or
3. to apply for the registration of a private school.

This third possibility was provided for in the Act (Clause 9). Many people were suspicious of this provision, for the Act was based on the Report of the Commission on Native Education, under the chairmanship of Dr. Eiselen. In that Report there was seen to be no place for an educational system for the Africans outside that laid down by the Department. The Church was placed in a dilemma : either to leave the field of African education or else to endeavour to run private schools. The latter course would involve great sacrifices on the part of all Church people, for Europeans, who would be called upon to subsidise the work, as well as the African teachers and parents.

THE OPENING OF THE SCHOOL

At Sophiatown, the Bishop of Johannesburg gave me permission to apply for the registration of a private school. The first letter of application was written on December

24th, 1954. It was not until two months later that the necessary forms of application were made available. The application together with a copy of our proposed syllabus was submitted in March, 1955, *before* the old Mission schools came to an end. No acknowledgment was received, but the Regional Director of Bantu Education in the Transvaal gave me the assurance that the application had been received, and that the school could begin. So the school was opened on April 10th, 1955. Ten of our best teachers, all communicants of the Church, were engaged. It has since been suggested that they were chosen because of their politics ! Politics, however, is not one of the subjects in our curriculum, and I am not aware of it ever having intruded itself into the classrooms. The teacher mentioned in the House of Assembly by the Minister of Native Affairs, had actually been a Principal of one of our Mission schools for many years and had been commended by inspectors for her work.

The rush of parents to get their children into the school was beyond all expectation. They were asked to pay 10/- monthly for each child. Would they begin well and then soon find it impossible to continue ? The determination to keep their children in a good school, whatever the sacrifice, surprised us all. Very few children have ever been withdrawn because of inability or unwillingness to pay the fees asked. Subscriptions have come in from many sources to help the school and we have been able to reduce the fees of children, other than the first in the family, to 5/-. This year more teachers were appointed, salaries have been increased and the size of classes reduced to an average of 40 children. The total enrolment of the school

is 550 children in classes from the sub-standards up to Standard 6, and we have a very long waiting list. There is indeed no doubt in the parents' minds of the high standard of the school, nor is there any doubt in their minds that they wish their children to be educated in the context of the religion of the Church. The children in Standard 6 sat for the National Examination in November, 1955, and, of the 35 entered, 2 gained first class passes, 29 passed, and 6 have to write supplementary papers. 19 distinctions were awarded. There were no failures.

THE CLOSING OF THE SCHOOL

The school became so well established and had such overwhelming support from the African parents that we began to think that the future was secure. However, the first sign of official displeasure was made known in May, 1955, when it was stated that the school had been opened illegally. The events leading to the opening of the school were made known to the Secretary of Native Affairs, and

he wrote later to say that my action in opening the school had been condoned. We were asked to appear before the Native Affairs Commission in August, and the Bishop himself went to present our case. Nothing was heard until the registered letter from the Secretary of Native Affairs arrived on February 6th, 1956. It was destined to receive much publicity for I was instructed to close the school "forthwith." The following morning I had the heart-breaking task of informing the children that the Government had closed the school. Later in the day I was informed by telephone that "forthwith" could be interpreted as meaning "the end of the current school quarter." Apparently, "forthwith" was a clerical error. But the disaster is much the same whether it happens on February 7th or on March 28th. It was a Government action that shocked many people. It is an attack on the Church, and must sound the alarm to all who are concerned to spread the Gospel in this land.

Trade Training for Coloured Youths

AN ENQUIRY

AT an important conference of Coloured people in the latter part of 1955, it was alleged that the only way in which a Coloured boy could get to learn a trade was by getting into trouble and being sent to a reformatory. We have made enquiry as to this serious allegation and are assured on the highest authority that the following are the facts:

(1) It is a well-known fact that the majority of skilled workmen in the furniture trade, painting, decorating and paper-hanging in the Witwatersrand, are Coloured; a very considerable number of the skilled workmen in the printing, furniture and motor-mechanics trades, and the greatest majority in the building trade in the Western Province and the Cape Province generally are Coloured.

(2) At the Roeland Street Branch of the Cape Town Technical College there are at present 658 Coloured apprentices attending technical classes, and at Simonstown there are 45. Besides these there are various other centres where vocational training is offered to Coloured youth, such as:—

- (a) St. Joseph's Trades School, Aliwal North for Coloured boys:
- (b) St. Thomas Coloured High School for Boys and girls; and the following state-aided schools for Coloured girls:
- (a) Sacred Heart Convent, Aliwal North.
- (b) Roman Catholic Mission School, Flagstaff, C.P.
- (c) Holy Rosary Mission, Cradock, C.P.
- (d) St. James Home, Schauder Township, Port Elizabeth.

(e) Kirkwood Domestic Science School, Kirkwood, C.P.

(f) Immaculata Secondary Vocational School, Wittebome, C.P.

(g) St. Philomena's Vocational School, Stellenbosch.

(3) If a Coloured worker can submit documentary proof of having been employed in a trade for five years, he is allowed to do the trade test of the Central Organisation of Trade Testing in just the same way as European workmen are. Quite a number of Coloured workmen have availed themselves of this facility.

(4) Of the 623 pupils at the Porter Reformatory in 1954, 274 were receiving training in various trades. The training in a trade is in the nature of pre-apprenticeship training, and such a lad will also have to complete five years in the trade before qualifying for the test.

The training given at this institution has as its very first purpose and aim, the rehabilitation of the delinquent juvenile, and is much in the nature of occupational therapy. Very many of the lads who have passed through this institution successfully, having regained a sense of responsibility and self-respect, go into remunerative occupations other than that in which they have been trained at the institution. Of 60 placements in 1954, only eleven had been placed in appropriate trade employment and of the 60 only 5 had been failures.

Had the purpose of the institution been the training of lads for industry, this phenomenon would have had to be regarded as an indication of the failure of the institution. As it is, however, the percentage of successfully rehabi-

lited cases of Coloured juvenile delinquents is encouragingly high.

(5) At Ottery School of Industries, Cape Town, 550 Coloured lads are trained in the following trades ; masonry, painting, cabinetmaking, tailoring, carpentry, plumbing, and sheetmetal work, bootmaking, fishing boat machinists, upholstery, gardening and houseboys. These are Coloured lads committed by a Magistrate after having been found in need of care. It must be emphasised that although a number of these lads are behaviour deviates, they

cannot be described as criminals or delinquents, and the training given is primarily intended for purposes of rehabilitation.

(6) Of the many thousands of European lads annually apprenticed to various trades, only approximately one third received full-time pre-apprenticeship training for which generally only one year's remission from the five years of apprenticeship is granted. The greater part of the training is, as in the case of the Coloured youths, in the trade itself.

The Bible in South African Vernaculars

THE BIBLE SOCIETY'S AMBITIOUS SCHEME

DR. H. P. M. Steyn, who for many years was the General Secretary of the British and Foreign Bible Society in South Africa, has been giving publicity to an ambitious new scheme which the Bible Society plans to put into operation for distributing the Word of God among the Non-European peoples. In a letter addressed to a leading missionary of the Dutch Reformed Church—but which in reality is intended for all missionaries interested in Bible colportage work—Dr. Steyn stated :

It has been calculated that between 27% and 30% of the Natives in South Africa of twelve years old and over are now able to read. And these percentages are on the increase. But according to the Society's annual distribution figures, only a very small proportion of these people possess the Bible in whole or in part in their mother-tongue. It is generally conceded that such terrible conditions, which are crying unto the Heavens, should not be allowed to continue, and it is right here that we so desperately require the help of the Churches.

Because it is unquestionably true that the distribution of the Word of God not only purports to be the best means of evangelising the human race, but also furnishes the principal and only reliable weapon against mischief-makers with their blasphemous and anti-Christian propaganda literature, the Society's proposed scheme should simply be tackled with all our might and carried through in faith.

In order that we may assist the Church to the utmost in its praiseworthy missionary efforts, we beg for the sincere co-operation of all its missionaries to undertake *bona fide* colportage work in all its respective congregations or spheres of activity by making use of evangelists, members of Church Sessions, convicted Christian teachers or other laymen who will be expected to cover the entire area, visiting every house or hut and offering the Word of God in the vernacular at our invoice prices. Such a project will naturally demand some organisation work to divide the congregation or field into wards so as to avoid overlapping as far as possible. It almost goes without saying

that such a process will have to be repeated annually in order that the greatest possible success may be achieved. But what, after all, is that, if we compare it with the salvation of souls, which in the first and last instance is our primary obligation, highest calling and most blessed privilege ? " If God be for us, who can be against us ? "

Our New Scheme. Now at last we are able to offer you a brief survey of our proposed plan. Notwithstanding the loss of 60% on our missionary edition, the Society is prepared to supply you with the necessary Scriptures for *bona fide* colportage work amongst Non-Europeans in South Africa on the following terms :—

(a) The Society undertakes to supply all Missionaries of the Church who are agreeable to do *bona fide* colportage work in the spirit as set out in the preceding paragraph above, with all the Scriptures as required by them, direct from our nearest Bible house.

(b) In connection with this particular enterprise the Society provides special postcard order forms which are to be filled in and signed, so as to share in the privileges attached to this scheme. They may be obtained from any of the Society's offices.

(c) The benefits attached to this particular scheme are as under :—

(i) The Society allows 10% discount on its ordinary invoice prices.

(ii) In addition to this we also make special 10% grants of Bonus Scriptures, which means that the missionary receives 10 Bibles free of charge on every hundred ordered. These Bonus Scriptures, calculated on the number of Bibles, Testaments or Portions ordered, will be supplied only in the cheap missionary editions ; to simplify matters we would recommend that orders for Scriptures always be placed in numbers divisible by 10, for instance, 10, 20, 30, 50, 80, 100 etc.

(iii) Furthermore, we pay the freightage on all orders for more than 20/- nett by goods train to the nearest

station to the person who signed the order or to destinations as requested by him.

- (iv) Finally, we allow 90 days extension of time within which to pay for consignments, but then we expect that accounts must be settled within that time limit.

The above scheme and its accompanying conditions have been carefully considered and discussed with leaders in the Church and business world, who are unanimous that it offers a great concession by the Society, which ought eagerly to be accepted and gratefully exploited by all Christian missions.

At this juncture we desire once more to stress very emphatically a point which is most important for the successful operation of our whole project, namely that every missionary who desires to avail himself of this

wonderful scheme—and we firmly believe that everyone will gladly co-operate—will personally assume full financial responsibility for all Scriptures ordered to be distributed by his colporteurs, who in turn will be responsible directly to him.

The addresses of the Bible Society's offices are as follows :

Cape Town : P.O. Box 215

Johannesburg : P.O. Box 639

Durban : : 5 Castle Arcade, West Street.

It is important for all interested to note that the operative word is colportage. The special terms are not being extended to bookrooms, but only to those who arrange for the Scriptures to be taken from door to door.

Sursum Corda

THE PRAYER MEETING

By Rev. J. Bruce Gardiner, D.D.

IN a large number of our protestant churches there is a weekly meeting, usually in the evening, which in its nature is primarily devotional. Usually there is a short address on some biblical theme, but this is of minor significance in the minds of those who attend.

When the minister is in charge, as he often is, he gives the address. He also leads in prayer, but he always invites anyone present to "lead us in prayer." It is always found that a small number are ready to accept this invitation, and their participation gives a distinctive character to the meeting.

This practice as part of a church organisation has been going on for many years. It is accepted by office-bearers and members as something to which they have no objection; as something, however, for which they themselves have no use. The proof of this is the fact that from any congregation not more than two or three percent attend—or show any interest in—the prayer meeting, in spite of the fact that on every Sunday the congregation is reminded of it and usually invited to attend.

One wonders, in view of this disheartening response why it is that the flame has not fluttered out, why indeed it should be kept alight.

Those who attend would reply that the prayer meeting strengthens the hands of the minister and maintains a central glow which is felt in the life and fellowship of the Church.

Here we should remind ourselves that every service of every church is really a prayer meeting. On this our Lord laid emphasis when he charged priests and people in the temple not to forget a vital word of truth:—"My house shall be to all nations a house of prayer."

We must confess that many of us who have been brought up in the Presbyterian Church have allowed ourselves to forget the word on which our Lord laid such emphasis. We have come to think of the central feature of a service as the sermon. We come to listen, and we have come to be good listeners, but one unfortunate result of this mental attitude is that we listen to prayers on the lips of the minister in much the same way as we listen to the sermon. No doubt we give our assent to the language of the prayers, but this may be far from that spirit of prayer which brings us into living fellowship with our God. In our day we have reason to be grateful that our ministers are much more considerate than our fathers were of the possible or likely response of listeners. Some of us can remember a time when prayers were so long that inevitably our thoughts wandered. Of course, in our tradition we were encouraged to assume that in prayer the minister was guided by the Spirit of the Highest and that he simply yielded himself to that divine guidance.

As a matter of fact, either he prepared carefully the substance of his prayers, or else he went on repeating the same prayers week after week. This gave rise to what has been described as "the floating litany of the Church of Scotland," the familiar forms and language of prayers oft repeated.

Yet in those days we cherished the belief that, in our method we were saved from the formalism and superficiality of those who used "read prayers."

In this attitude of mind we were undoubtedly not only dangerous but unjust to fellow-Christians. From that our Lord in his mercy has delivered us and most of us have come to realise that those who use the Book of

Common Prayer may be genuinely devout and spiritually minded. Actually many of us have learned to value and on occasion to use the beautiful collects of the Prayer Book as an aid to our devotions both private and communal.

To return to my present subject those who maintain the prayer meeting in a congregation feel that something more than the Sunday services is needed to keep alive and awake the souls of our people.

One Church historian has assured us that, for the early Church, prayer was deemed the secret of "a life hid with

Christ in God." There are many who would agree with me when I say that the real object of the prayer meeting is to foster the life of the soul so that our Christian profession may find expression in lives which "adorn the doctrine of God our Saviour." If this is kept in mind it will strengthen and cheer those who cherish and maintain the prayer meeting as a "garden enclosed" which produces fair flowers of faith and hope, and brings forth fruits of the Spirit, love and joy and peace.

American Students

A LESSON FOR AFRICA

A RECENT *Quarterly Report* of the Carnegie Corporation of New York contains an article on *The Values Students Live By*. The article is not without its pointers for students of all races in Africa. Here is the main portion of it:

The college student has been studied as a virtual guinea pig in a wide variety of tests and surveys. Only recently, however, has he been studied as *himself*.

Four Cornell University sociologists—Robin M. Williams, Jr., Edward A. Suchman, Morris Rosenberg, and Rose K. Goldsen—have been looking at the student as a total human being having his own problems, ideas, hopes and beliefs. For the better part of six years, with a series of grants from Carnegie Corporation, they have been wrestling with the measurement of the American college population's attitudes, goals, and values.

More than 7,000 students on 12 widely-scattered campuses were questioned on their attitudes toward education, politics, religion, choice of occupation, courtship and marriage, ethics. The findings, to be published soon, gain significance when looked at in the light of the frequent charges against our college students—that they are disoriented, confused, sceptical, or nihilistic with regard to fundamental human values and democratic principles. How do these charges stand up? The results give little support to those alarmists who assert that the younger generation is taking a rapid departure from the standards of its parents.

Take the question of occupational choice. In the so-called age of materialism, most American students are more interested in an occupation that will let them use their talents than in money, status, or prestige. "They seem to be more interested in what they get *out* of a job than what they get *for* it," Mr. Rosenberg remarks. They are particularly interested in the gratification to be derived from personal relationships. Many choose a particular occupation because "it will give me a chance to help people" or "I like people."

How do students feel about education, that world in which they are living four important years of their lives? In the first place, to most students the main purpose of college is education, "which is not as obvious as it sounds," Mr. Suchman points out, for almost one-sixth of the students think the main importance of the college lies in teaching them how to use their "personalities" to achieve success in working with people. As might be expected, this attitude is found most widely among the poorest students; almost none of the best accepts it. One-third consider vocational training the main goal, and an equal number believe a basic general education is most important. Interestingly, freshmen and sophomores are more vocation-oriented, while juniors and seniors believe more strongly in the value of a general education.

Almost all the students agree that having the opportunity to go to college is very important to them. As to how the colleges themselves are performing, four-fifths believe that, on the whole, they are doing a good job. It is often claimed that a great deal of classroom work is impractical and time-wasting. Yet three-fourths of the students say that most of what they are learning in college is very worth-while.

Although the general attitudes toward the colleges are favourable, over half the students believe that the charges of "production-line" teaching methods launched against American colleges are justified—a resounding indictment of the current direction of contemporary higher education.

RELIGIOUS ATTITUDES

Have our college youth abandoned religious traditions and values? The study finds that this is decidedly not the case. On the contrary, the majority of students say that they feel the need for a religious faith or philosophy (80 percent of the sample); the majority believe in some concept of God (only 1 per cent declare that they are atheists).

The tendency on the campuses is not away from religion but toward, perhaps, a view of God and religion that is

relativistic rather than absolute, personal rather than dogmatic. Those who believe unequivocally in the existence of the Deity are about equally divided among those who view Him as "a Divine God, Creator of the Universe," and those who see Him as "a power greater than myself whom some people call God and some Nature." In the same way, although the students are in substantial agreement that a religious system must be "based on God as the Supreme Being," they consider it equally essential for religion to provide a "focus for personal adjustment and development."

The students' most widely-shared civic values also tend to be rooted in a long, well-established cultural tradition. The vast majority consider it fundamental for an ideal state to guarantee the traditional democratic rights of trial by jury, freedom of religion, right to public hearing, free speech, and free assembly. Indeed, the students' adherence to the oldest and most universal rights is so strong that they rank high even those privileges which the ordinary

individual will never need to invoke, such as protection from illegal search of his home. Other privileges which particularly affect the income of the individual and are more likely to fall within his personal experience—such as the rights to earn money, to hire and fire employees, and to have a minimum wage—are not valued as highly.

When it comes to matters regarding dating, love, marriage, and the family, the students' attitudes and values seem to be largely traditional and conservative. By far the greatest proportion expect their main gratification in life to come from their family relationships. Their main requirements for mates are overwhelmingly romantic love and having a family. They decidedly want spouses of the same religious faiths and from their own educational backgrounds. They decidedly consider children "the cornerstone of a happy marriage." And they view the institution of dating on the campuses mainly as a preparation for marriage, not merely as temporary enjoyment of another's company.

New Books

Consider Him, by Olive Wyon (S.C.M. Press 3/6).

The title of this devotional book suggests its main purpose and its deep value for ordinary readers when they feel cast down by unease in the world within and around. Drooping hearts may be lifted up nearer to their true level by considering afresh the triumphant Life and Death and Resurrection of the Lord Christ. Here are three meditations upon His last hours: in the Upper Room, in the Garden of Gethsemane, on the Cross. These closing events are regarded as the culmination of that Life: "The cross is not an isolated episode: it is the final achievement of pure selfgiving love...triumphant to the last." Such illuminating and understanding reflections shine frequently and vividly through this imaginative portrayal of the familiar Gospel story. There are numbers of apt illustrations and references. The meditations are further enriched by devotions for private and corporate use. The book can profitably be read again and again by the home-reader, the teacher or the preacher.

F.

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The Biblical Doctrine of Justice and Law by H. H.

Schrey, H. H. Walz, W. A. Whitehouse. (S.C.M. Press 8/6).

This book is the third of the series of publications of the World Council of Churches, dealing with the biblical authority for the social and political message of the Christian Church today. Based on the results of ecumenical labours, particularly on the findings of the Conference held at Treysa in Germany in 1950, it is largely the work of Professor Schrey (Tuebingen). Dr. Whitehouse has

adapted the German original to the Anglo-Saxon stage of discussion on the subject.

After a preliminary survey of the problem of Law and Justice in their immediate urgency, some modern theories of the foundations of Law, as well as a sketch of recent ecumenical discussions on this topic are given. A presentation of the biblical material on the Righteousness of God and on the concept of Human Justice follows. When turning to the various views and theories on Law and Justice advanced in past and present (Early Church, Theodosian Epoch, Medieval doctrines, Reformers, Brunner, Barth etc.) we are made aware of the fact that the Church has always, quite rightly, been keenly conscious of its task in this field. Admittedly the degrees of real insight have been varying according to its lights and changing circumstances of history. Although the Bible does provide a detailed and distinct Christian content for the assertion that all true human justice springs from God's will, the biblical evidence is far from simple, and, moreover, itself historically conditioned. Law and Justice, therefore, may not be naively understood by direct reference to their concrete biblical expressions. Our work here must go on. Although we are conscious of our fallibility when viewing past attempts we know, at the same time, that God is working through His Church.

This most interesting investigation is warmly recommended. It is profound, contains a wealth of material, and yet, is masterly brief and lucid in its presentation. Novel to English readers is, e.g., Luther's view. It will help us to abandon the usual prejudices and turn to his own writings for information.

The New Man by Ronald Gregor Smith (S.C.M. 10/6).

Two themes are prominent in this book, the first that "the Church in its fundamental concern should not be living in a different world from the rest of men. . . . The work which the Church does truly for God it does by being truly for men, with men, and it does this work through men" (p. 57). Good. The theology of an earlier generation would have said: Christianity is the religion of the Incarnation, so the Church to do her job to-day must become incarnate in that modern society which in the secularism of the whole post-Renaissance period does not understand the Church's message. The Church is too much withdrawn from the world and is not working as leaven in secular society. Those theologians and this author alike want the Church to be in Bishop F. R. Barry's phrase "relevant."

However there is a difference—to be found in the other theme of the book—"What we are concerned with therefore is the search for a new anthropology, a view of man which will pay proper respect both to the insights of the Renaissance about man and the insights of Christianity about God in relation to man" (p. 59). In their failure to do this the "archaism" of the Roman Church, of neo-Calvinism, of Moral Re-armament and of Billy Graham, all of which are seen as going back in one way or another behind the Renaissance, come alike under the lash. Buber, Bultman, Tillich and Bonhoeffer are the prophets for to-day. The author thinks that the Renaissance "extraordinary emphasis on the autonomy of man" was not society becoming pagan but becoming truly human because truly eschatological—"History had fully taken over: nature was but the raw material, metaphysics and a possibly more real world only a misleading dream. Man had come of age." (p. 49). Apparently man comes of age by losing sight of heaven. The author is in fact reaching for a metaphysic of history and a metaphysic of man but he gets bogged down. It is easy to be severely critical. The book fumbles. Either the author has not expressed himself clearly or he is struggling to express he doesn't quite know what.

There are too many dangerous generalisations:—"Aquinas marked an end rather than a beginning. For in his concern for the majority of God's eternal purpose for the world he shifted the centre of gravity from this world to the next." (p. 37). It is at least arguable that the Bible had done that long before Aquinas. Or again, quoting Luther "The sphere of faith's works is worldly society and its order," he adds, "As Dilthey says, justly, 'with this sentence there enters into history one of the greatest organising thoughts that a man has ever heard.'" (p. 41). Justly? Hardly, this was no new thought, it was a governing concept behind the Byzantine Empire, and Tertullian witnesses to its presence in the days of the Fathers.

In his final chapter the author asks "Is there any room left for positive evangelism?" and "Whether the real evangelism in our day is not rather that kind of identification, with the world in its griefs and joys and achievements and self-questionings—in other words in the maturity of the world in its self-understanding, as Bonhoeffer puts it. . . . To help the world to come to itself rather than to attempt to shake it out of itself." Now is this in fact anything more than a confused mixture of platitude and nonsense? As he works up to his conclusion the author says: "God is met in his works and gifts, not in himself, and not in an idea of him. . . . This facing of God is always in and through, and not other than or additional to, the facing of other people in the emergent community with them." Again, how much of this is platitude and how much nonsense? The facing of God may well be in and through the facing of other people, but if in fact the facing of God is not also and at the same time other than the facing of other people then you are propagating pantheism and not the Christian faith, and if God is not met in himself as well as in his works and gifts then Christianity again goes by the board.

B.N.

OUR READERS' VIEWS

To the Editor, *South African Outlook*.

Sir,—The chosen leader of our firstclass sovereign independent State, the Prime Minister himself, convened a meeting at the famous and ancient University town of Stellenbosch. No doubt there would be a very large audience, and it would be a happy mixture of "town-and-gown." Members of the University, professors, lecturers, and students, would be there, together with people of the ancient town and from the district near and far. It would be a great occasion; the great man had a great opportunity. No doubt, he would set before those present, many of them so young, the noble standards of life by which they might become good citizens of the country they would themselves be serving in the years that are to come. At last the moment came. The great man stood up before the crowded and expectant audience, and this was the burden of his speech:—

'My friends, we must keep ourselves away from the non-White,
And we must keep them away from us.
This is our only hope.
No, No, do not let them think we are their enemies.
But we must keep them away from us.
It is our only hope.'

Yours etc.

INTERESTED